Annotated Swadesh wordlists for the Burushaski group (Burushaski family).

Languages included: Yasin Burushaski [bur-yas], Hunza Burushaski [bur-hnz].

DATA SOURCES


Backstrom 1992 = Backstrom, Peter C.; Radloff, Carla F. Sociolinguistic Survey of Northern Pakistan. Volume 2: Languages of Northern Areas. // SIL sociolinguistic survey of a group of languages in the Pakistan area. Includes a 210-item wordlist for all three Burushaski dialects, compiled by Peter C. Backstrom.

NOTES

1. General.

The major source of information on all three Burushaski dialects is a set of publications by H. Berger; earlier sources (D. A. Lorimer's voluminous description of the language, etc.) are mostly of historical interest (and the most important discrepancies tend to be mentioned in Berger's works anyway).

In the adduced wordlists, most of the verbs and nouns are listed with additional morphological information, important for the formation of paradigms and internal reconstruction (this usually means including plural forms for nouns/adjectives; present tense stems for verbs; and, in some cases, information on the agreement class of a particular noun; the classes, following the Lorimer/Berger tradition, are marked as
hm-, hf-, x-, y-, and z- respectively, see [Berger 1974: 13] for details).

As an additional check on the accuracy of semantic matching, we compare Berger’s data with the comparative wordlists for Burushaski dialects published in [Backstrom 1992]. This source distinguishes between five Hunza, two Nagar, and two Yasin subdialects, but we have omitted further subspecification when listing Backstrom’s forms in the "notes" section, since it is somewhat superfluous (within subdialects, most of the distinctions are phonetic rather than lexical, and they only occur in a very limited number of cases). In a small handful of instances, Backstrom’s data contradict Berger’s: these cases have been paid special attention and extensively commented upon in the notes, to ensure selection of the optimal candidate for the Swadesh meaning.

2. Transliteration.

The majority of Berger’s transcriptional symbols match standard UTS conventions and are retained as such. Symbols that are still in need of transliteration mostly involve affricate / sibilant and retroflex series and are as follows:

<table>
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<tr>
<th>Berger’s transcription</th>
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Notes.

1. The articulation of some Burushaski phonemes easily fluctuates between different phonetic variants: e.g. back fricatives may be realized as velar [χ], [ɣ] or uvular [ʁ] depending on the particularities of even minor subdialects. The articulation of Berger's y is said to vary between retroflex approximant [ɻ] and retroflex sibilant [ʒ], etc. For the most part, we have selected a unification strategy in all those cases where the distinctions do not concern phonological structure.

2. The three affricate / fricative series of Burushaski are opposed by Berger as dental (c, s), retroflex (ɻ, ʂ), and palatal (ɕ, ʃ). In Backstrom’s transcriptions, the palatal phonemes are transcribed as post-alveolar (č, š): this is probably just a notational convention.

3. Berger consistently marks stress on most of the attested Burushaski forms with an acute mark (˚); since stress accounts for an important phonological distinction in the language, we always transliterate it according to UTS standards (ˈ). Some of the Burushaski verbal and nominal roots are never stressed (falling into the "recessive" morpheme category); in these cases, Berger places the stress mark either before the root (when the stressed syllable is a possessive prefix, e.g. -s- 'heart') or after the root (when the stressed syllable is a verbal suffix, e.g. gal- 'to go'). In such situations, we do not include the stress mark in the transliteration; it should simply be assumed that a transcription like =s- 'heart', without the stress mark, means that the root is never stressed, whereas a transcription like =r'en 'hand' means that the root is always stressed.

Database compiled and annotated by: G. Starostin (last update: April 2013).
1. ALL
Yasin Burushaski çik ~ çiq (-1), Hunza Burushaski har (-2).

References and notes:


**Hunza Burushaski**: Berger 1998: III, 191. Borrowed from Urdu har. This is the most frequent of all the attested equivalents for ‘all’ in Burushaski; there are several others as well, but most are identifiable as borrowings. Cf. kul ‘all, together’ [Berger 1998: III, 246] (< Urdu kull, ultimately from Arabic). An original stem may be preserved in sʰoon ‘all, collected’ [Berger 1998: III, 246] (< Urdu kull, ultimately from Arabic). An original stem may be preserved in sʰoon ‘all, collected’ [Berger 1998: III, 246] (< Urdu kull, ultimately from Arabic). An original stem may be preserved in sʰoon ‘all, collected’ [Berger 1998: III, 246] (< Urdu kull, ultimately from Arabic).

2. ASHES
Yasin Burushaski pʰet-iŋ (1), Hunza Burushaski pʰet-iŋ (1).

References and notes:

**Yasin Burushaski**: Berger 1974: 170. Y-class; plurale tantum (-iŋ is the regular plural marker of the y-class). Distinct from the more specialized term sʰapʰer ‘ashes or other sorts of fertilizers for vegetables’ [Berger 1974: 179], borrowed from Khowar. Quoted as pʰet in [Backstrom 1992: 248].


3. BARK

References and notes:

**Yasin Burushaski**: Not attested.

**Hunza Burushaski**: Not attested. The closest word in meaning is probably φʰumq ~ φʰumɾ (Nagar φʰumɾ) ‘coarse bark that is used to feed the fire’ [Berger 1998: III, 101], which Berger derives from the verb φʰum ‘to crumble, crumple’ [Berger 1998: III, 96]; there are, however, no indications that this could be the neutral, non-specialized term for ‘tree bark’ in general as well.

4. BELLY
Yasin Burushaski =’ul (1), Hunza Burushaski =’ul (1).

References and notes:

Hunza Burushaski: Berger 1998: III, 453. Plural form: =uːŋ-ı̂ŋ ~ =uːn-ı̂ŋ (the plural forms also mean 'intestines'). Y-class when applied to slaughtered animals; x-class when applied to people. Quoted as Hunza, Nagar y=ʉ'ʉ in [Backstrom 1992: 244].

5. BIG
Yasin Burushaski =ny'u (1), Hunza Burushaski uy'-um (1).

References and notes:


6. BIRD
Yasin Burushaski çen (1), Hunza Burushaski çʰin (1).

References and notes:

Hunza Burushaski: Berger 1998: III, 107. Plural form: çʰiu. Meaning glossed as '(small) bird'. The equivalent for 'large bird' is bal'as (Nagar bal'ac) [Berger 1998: III, 33] (plural forms are either the same as sg. or Hunza bal'as-jo, Nagar bal'as-jo), which Berger believes to be cognate with du=ω'al- 'to fly' q.v. (the development of *-b > -w- in the intervocalic position is normal). Another candidate is parinda 'bird', borrowed from Urdu [Berger 1998: III, 312]; this could be a generic term for 'bird' irrespective of size, but it seems less basic than the other two terms.

7. BITE
Yasin Burushaski gaʈ- (1), Hunza Burushaski gaʈ- (1).

References and notes:

Hunza Burushaski: Berger 1998: III, 150. Present tense stem: gaʈ'-ip-. Numerous quasi-synonyms are also adduced in the dictionary, but for most of them, 'to bite' is not the primary meaning, cf.: woɾ'u- 'to pierce, sting, bite' (of insects) [Berger 1998: III, 93]; uy'um- 'to scratch (face) with nails; to bite (of dog)' [Berger 1998: III, 166]; qap- 'to bite, snap' (of horse or dog) [Berger 1998: III, 341].

8. BLACK
Yasin Burushaski mat'-um (1), Hunza Burushaski mat'-um (1).

References and notes:


9. BLOOD
Yasin Burushaski *mult'an (1), Hunza Burushaski *mult'an (1).

References and notes:


Hunza Burushaski: Berger 1998: III, 293. Plural: *mult'a-ixo. Secondary quasi-synonyms include: (a) kox 'blood', a special term used specifically in oaths and curses [Berger 1998: 245]; (b) q'un 'blood' (borrowed from Urdu *xun), sometimes substituted for *mult'an [Berger 1998: III, 360]; (c) ray 'color; blood' (< Urdu *rang) [Berger 1998: III, 363]; (d) *iti 'blood' (only in children's speech) [Berger 1998: III, 427]. All of these words seem to have specific stylistic and situational usage compared to the default equivalent *mult'an. Quoted as Hunza, Nagar *mult'an in [Backstrom 1992: 245].

10. BONE
Yasin Burushaski *ten (1), Hunza Burushaski =lt'i ~ tin (1).

References and notes:


Hunza Burushaski: Berger 1998: III, 269. The first variant is the bound form; the second variant is the free (prefix-less) form. Plural forms: =lt'i-ixo (bound), tin-ixo (free). Cf. also *kur'oxy, pl. *kur'oxy-ixo 'bone' [Berger 1998: III, 248] (no further specification; basic status unlikely due to low frequency of usage). Quoted as Hunza, Nagar *tin in [Backstrom 1992: 245].

11. BREAST
Yasin Burushaski =d'il (1), Hunza Burushaski =nd'il (1).

References and notes:


12. BURN TR.
Yasin Burushaski =s=qul- (1), Hunza Burushaski =s=qul- (1).

References and notes:


13. CLAW(NAIL)
Yasin Burushaski =ˈuru (1), Hunza Burushaski =ˈuri ~ =ˈuri-ʂ (1).

References and notes:


14. CLOUD
Yasin Burushaski χor-ˈʊŋ (1), Hunza Burushaski qʰurˈonç (1) / burˈunç (2).

References and notes:

Yasin Burushaski: Berger 1974: 160. Y-class; plurale tantum. The word probably denotes ‘white clouds’ and is distinct from harˈalt ‘rain clouds; rain’ (see under ‘rain’) [Berger 1974: 150]. In [Backstrom 1992: 247], the forms hurˈonç and harˈalt correspond to the meaning ‘cloud’ in different subdialects (Central and Northern Yasin respectively); this may not necessarily be accurate.


15. COLD
Yasin Burushaski ɕaɾˈur-um (1), Hunza Burushaski ψaɾˈur-um (1).

References and notes:


Hunza Burushaski: Berger 1998: III, 95. Used as adjective or noun. The verbal stem is du=...=qʰur- ~ d=...=qʰur- ‘to be (or become) cold’. Quoted as Hunza, Nagar ɛayˈur-um in [Backstrom 1992: 254].

16. COME
Yasin Burushaski cˈur- (1) / ɔˈo- (2), Hunza Burushaski d=...ya- ~ d=...y- (3) / ɔˈu- (2).
References and notes:


Hunza Burushaski: Berger 1998: I, 128; III, 235. This suppletive stem (with the verbal prefix d=) forms the conative paradigm of the verb 'to come' (1st sg. d=ɾa=ɾa, etc.), and it also quite probably underlies the past tense forms where the stem usually has a zero allomorph. Berger 1998: I, 128; III, 235. This suppletive stem forms the present tense, infinitive, and optative forms of the verb 'to come'. Quoted as Hunza, Nagar ɾi 'come!' (imperative) in [Backstrom 1992: 259].

17. DIE

Yasin Burushaski =y'ur- (1), Hunza Burushaski =i'ɾ- (1).

References and notes:


Hunza Burushaski: Berger 1998: III, 214. Present tense stem: =i'ɾ-. Altogether, Berger’s dictionary adduces more than a dozen (!) possible equivalents for the meaning 'to die', which indicates the strong tendency of this word to be replaced by euphemisms. All of these verbs and idiomatic expressions, however, either have a clearly different original meaning (e. g. 'to go'), or are borrowed from neighboring languages. Quoted as Hunza, Nagar i=ɾi-im 'he died' in [Backstrom 1992: 259].

18. DOG

Yasin Burushaski huk (1), Hunza Burushaski huk (1).

References and notes:


19. DRINK

Yasin Burushaski men- (1), Hunza Burushaski min- (1).

References and notes:


20. DRY

Yasin Burushaski bu-m ~ bu-y'am (1), Hunza Burushaski b'ɰ- (1).
References and notes:

**Yasin Burushaski:** Berger 1974: 135. Both forms are derived from the verbal stem bɨ- ‘to be dry, to dry up’ [ibid.]. Another phonetically similar form with a not nearly as transparent derivational pattern is bɨi ‘dry’ [Berger 1974: 133]. Finally, an entirely different synonym, also in the meaning ‘dry’ (as well as ‘thirsty’), is listed as qaq in [Berger 1974: 172]. Comparison with the other dialects, where this word is only attested as ‘hungry’, shows that in Yasin, its meaning of ‘dry’ may be a relict archaism. Quoted as bɨ-yɻm in [Backstrom 1992: 254].


21. EAR

Yasin Burushaski =ltɻum (1), Hunza Burushaski =ltɻum (1).

References and notes:

**Yasin Burushaski:** Berger 1974: 162. Plural form: =ltɻum-ɨy. Without the possessive prefix, the simple form is ɻum. Quoted as ɻum ɻu=ɻum (the latter form is ‘your ear’) in [Backstrom 1992: 243].


22. EARTH

Yasin Burushaski tik (1), Hunza Burushaski tik (1).

References and notes:


23. EAT

Yasin Burushaski =ʂɨ- (1), Hunza Burushaski =ʂɨ- (1).

References and notes:

**Yasin Burushaski:** Berger 1974: 179. Present tense stem: =ʂɨ-ɻ-. Morphophonological variants of the stem include =ʂɨ- and =ʂɨ-, depending on the agreement class and the singularity / plurality of the object. Quoted as ʂ ‘eat!’ (imperative) in [Backstrom 1992: 258].

**Hunza Burushaski:** Berger 1998: I, 128; III, 393. Present tense stem: =ʂɨ-ɻ-. Morphophonological variants of the stem include =ʂɨ- and =ʂɨ-, depending on the agreement class and the singularity / plurality of the object. Quoted as Hunza, Nagar ʂɻ ‘eat!’ (imperative) in [Backstrom 1992: 258].
24. EGG
Yasin Burushaski ʈɨɲˈaŋ (1), Hunza Burushaski ʈɨɲˈaŋ (1).

References and notes:

Hunza Burushaski: Berger 1998: III, 446. Plural form: ʈɨɲˈa-yo. The Nagar forms are: ʈɨɲˈɛ, pl. ʈɨɲˈa-yo. The short form ʈɨɲ is also attested in the plural meaning, but only in a handful of compounds (e. g. ʈɨɲ-e yat ‘eggsheels’). Quoted as Hunza ʈɨɲˈaŋ, Nagar ʈɨɲˈɛ in [Backstrom 1992: 250].

25. EYE
Yasin Burushaski =ɬɨɟi- (1), Hunza Burushaski =ɬɨɟi (1).

References and notes:


26. FAT N.
Yasin Burushaski bes (1), Hunza Burushaski bis (1).

References and notes:


27. FEATHER
Yasin Burushaski pʰolʼo (1), Hunza Burushaski pʰulʼuuɭ (1).

References and notes:


28. FIRE
Yasin Burushaski pʰu (1), Hunza Burushaski pʰu (1).
References and notes:


29. FISH
Yasin Burushaski $ɕʰumu$ (1), Hunza Burushaski $ɕʰumo$ (1).

References and notes:


30. FLY V.
Yasin Burushaski $du=wal-$ (1), Hunza Burushaski $du=wal-$ (1).

References and notes:

Hunza Burushaski: Berger 1998: III, 463. Present tense stem: $du=wal-igidBody$. Initial $du-$ is a dysfunctional prefix found in many Burushaski verbs. Cf. also the idiomatic expression $tar$-$del-$ ~ $tʰar$-$del-$ 'to fly', literally 'to $tar$-hit', where $tar$ < Shina $tʰar$ 'to fly'. Quoted as Hunza $du=wal-ʒibi "(the bird) flies"$ in [Backstrom 1992: 259]. For Nagar, the same source lists $hart$ as the main equivalent, but this form is listed as $hart$-$man-$ 'to spring up' [Berger 1998: III, 259] and is most likely the result of a semantic inaccuracy (= 'to rise, fly up' rather than 'to fly'?).

31. FOOT
Yasin Burushaski $=hʰuṭi-s$ (1), Hunza Burushaski $=uṭi-s$ (1).

References and notes:

Yasin Burushaski: Berger 1974: 153. Plural form: $=hʰuṭi$-$ŋ$. The suffix-less form of this stem is also attested: $=uṭi$ 'foot; step' (the simpler form seems to have a more general / abstract meaning than the strictly anatomic term $=uṭi-s$).

32. FULL
Yasin Burushaski $hek$ (1), Hunza Burushaski $hik$ (1).

References and notes:
Hunza Burushaski: Berger 1998: III, 198. Cf. also such potential synonyms as: (a) bil ~ bir ‘full’ [Berger 1998: III, 52] (according to Berger, applied to rivers rather than vessels, and therefore not eligible for inclusion); (b) sek ‘full’ [Berger 1998: III, 407]: semantic difference from hik is unclear - the word could be a borrowing from Shina šak ‘full’, but, apparently, the Shina word itself does not have any internal etymology, so the reverse direction is also possible; (c) trap ~ trup ‘whole, full, complete’ [Berger 1998: III, 430]. It is impossible to decide whether hik, sek, or trap should be considered the “most basic” equivalent for ‘full’, so, until a more precise semantic description is available, we choose hik as the variant with the best external parallels.

33. GIVE
Yasin Burushaski =ˈu- (1) /=ɕi- (2), Hunza Burushaski =ˈu- (1) /=ɕʰi- (2).

References and notes:
Yasin Burushaski: Berger 1974: 184. Present tense stem: =ˈu-ɕ-. This stem is used in conjunction with h-class and x-class objects. Quoted as a=a ‘give!’ (imperative; actually = ‘give me’, with the dative 1st p. sg. prefix) in [Backstrom 1992: 259].Berger 1974: 139. Present tense stem: =ˈɕi-ɕ-. This stem is used in conjunction with y-class objects in the singular number. The corresponding suppletive stem for y-class plural objects is =ˈon-, present tense stem =ˈon-. [Berger 1974: 148].
Hunza Burushaski: Berger 1998: III, 453. Present tense stem: =ˈu-ɕ-. This stem is used in conjunction with h-class and x-class objects. Quoted as Hunza ʂ=ol, Nagar ʂ=əl ‘give’ in [Backstrom 1992: 259] (where ʂ= is the dative 1st p. sg. prefix, i. e. = ‘give me’); see [Berger 1998: I, 92] for details).Berger 1998: III, 99. Present tense stem: =ˈɕi-ɕ-. This stem is used in conjunction with y-class objects in the singular number. The corresponding suppletive stem for y-class plural objects is =ˈun-, present tense stem =ˈuəi-. [Berger 1998: III, 179].

34. GOOD
Yasin Burushaski šu’a (1), Hunza Burushaski šu’a (1).

References and notes:

35. GREEN
Yasin Burushaski iʂq’a-m (1), Hunza Burushaski şiq’a-m (1).

References and notes:
Yasin Burushaski: Berger 1974: 154. Polysemy: ‘green / blue’. The word is transparently derived from iʂq’a ‘grass’ [ibid.].
derived from šiqa 'grass' [ibid.]. Cf. also: diŋ 'green / blue / lapis lazuli' [Berger 1998: III, 119] (the latter word obviously refers to 'blue' rather than 'green', due to its association with 'lapis lazuli' rather than 'grass').

36. HAIR
Yasin Burushaski =ʁˈoŋ (1), Hunza Burushaski ṯuyˈaŋ (1).

References and notes:

Yasin Burushaski: Berger 1974: 149. Slightly dubious, since Berger lists the meaning as 'female hair' ('Frauenhaar'). However: (a) lexical distinction between 'male hair' and 'female hair' is typologically rare and not attested in any other source on any Burushaski dialect; (b) in [Backstrom 1992: 243], the form ṭuyˈaŋ ~ ṭuyˈeŋ is listed as the default equivalent for 'hair'; (c) in Berger's own Yasin dictionary, no better candidate is available for the collective meaning 'hair of head'. Cf.: (a) bur, pl. bur-iˈaŋ ~ bur-iˈaiŋ [Berger 1974: 135], meaning glossed as 'single hair' (sg.), 'body hair' (pl.; both are ineligible meanings); (b) bik'e 'fur, hair (of animals); body hair (of people)' [Berger 1974: 134]. It is quite likely that Berger's 'female hair' is an accidental narrowing on the author's part due to specific textual usage.


37. HAND
Yasin Burushaski =rˈen (1), Hunza Burushaski =rˈiŋ (1).

References and notes:


38. HEAD
Yasin Burushaski =yˈaṭ-e-s (1), Hunza Burushaski =yˈaṭi-s (1).

References and notes:


39. HEAR
Yasin Burushaski d=yal- (1), Hunza Burushaski d=yal- (1).
References and notes:

**Yasin Burushaski:** Berger 1974: 186. Polysemy: 'to hear / to smell'. Present tense stem: \(d=yal\)-. Initial \(d=\) is a desemanticized verbal prefix.

**Hunza Burushaski:** Berger 1998: III, 471. Polysemy: 'to hear / to understand'.

40. **HEART**

Yasin Burushaski \(=s\) (1), Hunza Burushaski \(=s\) (1).

References and notes:

**Yasin Burushaski:** Berger 1974: 173. Plural form: \(=s-mu\). Polysemy: 'heart / soul'. Secondary synonym: \(z'i\) 'life, soul, spirit, heart' (allegedly borrowed from Shina \(z'il\)). Quoted as \(e=s \sim ʔɛ=s\) in [Backstrom 1992: 245].


41. **HORN**

Yasin Burushaski \(tur\) (1), Hunza Burushaski \(tur\) (1).

References and notes:


**Hunza Burushaski:** Berger 1998: III, 270. Plural form: \(tur-\)'aŋ ~ \(tur-\)'eŋ. The prefixal variant is \(=lt'ur\), pl. \(=lt'ur-iaŋ\). Cf. also Hunza, Nagar \(tur-um\), Nagar only \(tur\) 'horn (as a musical instrument)' [Berger 1998: III, 433]. Quoted as Hunza, Nagar \(tur\) in [Backstrom 1992: 251].

42. **I**

Yasin Burushaski \(ʒa\) (1), Hunza Burushaski \(ʒe\) (1).

References and notes:


43. **KILL**

Yasin Burushaski \(=s=qan\)- (1), Hunza Burushaski \(=s=qan\)- (1).

References and notes:

**Yasin Burushaski:** Berger 1974: 176. Present tense stem: \(=s=qai\)-. A weakly productive (cf. 'to burn') causative derivation from the
verbal root =qan-, which is also found in the intransitive stem du=ʁa'n- 'to become useless; to be tired' [Berger 1974: 147]. Synonym: d=ɿ- 'to hit; to kill; to meet, encounter' [Berger 1974: 161], a verb with a very wide semantic range of application, including grammaticalized functions, and hardly the most basic equivalent for ‘kill’ in Burushaski.

Hunza Burushaski: Berger 1998: III, 383. Present tense stem: =s=qai-. A weakly productive (cf. ‘to burn’) causative derivation from the verbal root =qan-, which is also found in the intransitive stem du=ʁa'n- 'to become useless; to be tired' [Berger 1998: III, 169]. Cf. also a few secondary synonyms: (a) ɕam- ɕim- ɕˈam- 'to cut (branches for firewood); to kill' [Berger 1998: III, 83, 88]; (b) ɕip- ‘to kill’ [Berger 1998: III, 89] (apparently, a rare form). Also, as in Yasin, the semantically complex verb d=ɿ- 'to hit; to meet, encounter; etc.' [Berger 1998: III, 259] has ‘to kill’ as one of the secondary meanings.

44. KNEE
Yasin Burushaski =n'uŋus (1), Hunza Burushaski =d'umus ~ =d'umuc (1).

References and notes:


45. KNOW
Yasin Burushaski =h'en- (1), Hunza Burushaski =h'en- (1).

References and notes:


46. LEAF
Yasin Burushaski tap (1), Hunza Burushaski kʰiɿ (2).

References and notes:

Hunza Burushaski: Berger 1998: III, 256. Plural form: kʰiɿ-ˈaŋ (in Nagar, only attested as a plural tautum: kʰi-ˈaŋ 'leaf, foliage'). Quoted as Hunza kʰi- ~ kʰiɿ. Nagar kʰiɿ in [Backstrom 1992: 248]. The same source also lists the form təp for both dialects in the meaning 'leaf'. However, in [Berger 1998: III, 420] the Hunza/Nagar word tap is assigned the more narrow meaning 'small leaf, leaf of flower (e. g. clover)'; we trust this (presumably expert) judgement.

47. LIE
Yasin Burushaski guɛ'a- # (1), Hunza Burushaski guɛkʰa- (1).

References and notes:
Yasin Burushaski: Berger 1974: 146. Meaning glossed as the dynamic verb 'to lie down (to sleep)'; it is not clear whether this is also the correct equivalent for the static verb 'to lie'. Present tense stem: *guɕʰ-a-ɸ.*

Hunza Burushaski: Berger 1998: III, 158. Meaning glossed as dynamic: 'to lie down / go to sleep'; however, the perfective forms of the paradigm are assigned the static meaning 'to lie, sleep'. Present tense stem: *guɕʰ-a-ɸ.*

48. LIVER

Yasin Burushaski *ken* (1), Hunza Burushaski =*kin* (1).

References and notes:


49. LONG

Yasin Burushaski *kus'an-um* (1), Hunza Burushaski *kus'an-um* (1).

References and notes:


50. LOUSE

Yasin Burushaski *kʰar'ų* (1), Hunza Burushaski *kʰar'uu* (1).

References and notes:

Yasin Burushaski: Berger 1974: 158. X-class; plurale tantum (also attested as a double plural form: *kʰar'uu-νu*).


51. MAN

Yasin Burushaski *hi'ɾ* (1), Hunza Burushaski *hir* (1).

References and notes:


52. MANY
Yasin Burushaski *but* (1), Hunza Burushaski *but* (1).

References and notes:


53. MEAT
Yasin Burushaski *ɕap* (1), Hunza Burushaski *ɕʰap* (1).

References and notes:


54. MOON
Yasin Burushaski *hal'anc* (1), Hunza Burushaski *hal'anc* (1).

References and notes:

*Yasin Burushaski:* Berger 1974: 149. X-class. Quoted as *hal'anc ~ hal'mz* in [Backstrom 1992: 246].


55. MOUNTAIN
Yasin Burushaski *ɕis* (1), Hunza Burushaski *ɕʰis* (1).

References and notes:

*Yasin Burushaski:* Berger 1974: 139. Plural form: *ɕis*-k'o. Berger defines this word as a borrowing from Shina (Shina *ɕis* 'mountain'), but the Shina word has no reliable Indo-European or even Proto-Dardic etymology; hence, the reverse direction of borrowing is more probable.


56. MOUTH
Yasin Burushaski =*x'at ~ *xat* (1), Hunza Burushaski =*qʰat* (1).
References and notes:

Hunza Burushaski: Berger 1998: III, 354. Plural form: =qʰ’at-‘iŋ. Quoted as Hunza i=qʰ’at ~ i=qʰ’at ~ i=q’h’at, Nagar i=q’h’at ~ i=q’h’at in [Backstrom 1992: 244].

57. NAME
Yasin Burushaski =y’ek (1), Hunza Burushaski =iŋ (1).

References and notes:


58. NECK
Yasin Burushaski =ʂ (1), Hunza Burushaski =ʂ (1).

References and notes:


59. NEW
Yasin Burushaski tʰoʂ (1), Hunza Burushaski tʰoʂ (1).

References and notes:


60. NIGHT
Yasin Burushaski tʰap (1), Hunza Burushaski tʰap (1).

References and notes:

61. NOSE
Yasin Burushaski =muʃ (1), Hunza Burushaski =m'u-pu-ʂ (1).

References and notes:


62. NOT
Yasin Burushaski a'i- ~ ay- ~ a- (1), Hunza Burushaski a- (1).

References and notes:

Yasin Burushaski: Berger 1974: 33, 129. This basic negation functions as a verbal prefix; the fully accented form a'i- is analyzed by Berger as the default variant, while the others are contracted variants, usually determined by the vocalic onsets of the verbal stem.

Hunza Burushaski: Berger 1998: I, 106; III, 9. Verbal prefix of negation, encountered before (voiced) stops; represented by the variant o'o- in other forms.

63. ONE
Yasin Burushaski he- (1), Hunza Burushaski hi- (1).

References and notes:

Yasin Burushaski: Berger 1974: 151. Actual forms of the stem depend on the class: h-class = han, x-class and y-class = han, z-class = hek. The most typical root allomorph is therefore established as he-. Quoted as hən in [Backstrom 1992: 255].

Hunza Burushaski: Berger 1998: I, 100. Actual forms of the stem depend on the class: h-class = hin, x-class and y-class = han, z-class = hik (hi- in complex forms). The most typical root allomorph is therefore established as hi-. Quoted as Hunza, Nagar hən in [Backstrom 1992: 255].

64. PERSON
Yasin Burushaski ses (1), Hunza Burushaski sis (1).

References and notes:

Yasin Burushaski: Berger 1974: 175. Plural form: ses-ek. The form is glossed in Berger’s dictionary under the meaning ‘people’, whereas the sg. meaning ‘man (human being)’ corresponds to the Urdu (ultimately Arabic) borrowing ad’em [Berger 1974: 129]; cf., however, hən səs-ənt ‘one person’, indicating that the root ses- is clearly usable in the sg. number as well.

Hunza Burushaski: Berger 1998: III, 380. This h-class form generally has a collective meaning (‘people’); the singular sɨs-ənt ‘man,
person’ is formed from the same root. Several other words are also attested in the dictionary with the meaning ‘person’, all of them borrowings: band [Berger 1998: III, 36] (from Urdu), ins’aan [Berger 1998: III, 214] (from Urdu, ultimately from Arabic). It is not clear which of these words has a more “basic” function in modern dialects.

65. RAIN
Yasin Burushaski har’alt (1), Hunza Burushaski har’alt (1).

References and notes:


66. RED
Yasin Burushaski b’ard-um (1), Hunza Burushaski b’aard-um (1).

References and notes:


67. ROAD
Yasin Burushaski gan (1), Hunza Burushaski gan (1).

References and notes:


68. ROOT
Yasin Burushaski cer’eş (1), Hunza Burushaski cʰiɾ’iʃ (1).

References and notes:


69. ROUND
Yasin Burushaski *pinɖoro* (-1), Hunza Burushaski *biqiro* ~ *biqir'-iko* (-1).

References and notes:


70. SAND
Yasin Burushaski *s'au* (1), Hunza Burushaski *s'ao* (1).

References and notes:


71. SAY
Yasin Burushaski *s'en-* (1), Hunza Burushaski *s=s-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 175. Present tense stem: *s'i*. The meaning 'say' is also specified for the monoconsonantal verbal root *s=t* [Berger 1974: 179], but it is really quite semantically diffuse, and its primary meaning seems to be 'to do, to make', so it is hardly eligible as the basic equivalent for 'say'.

Hunza Burushaski: Berger 1998: III, 368. Present tense stem: *s=ʃ*. Imperative: *s=s-o*. Meaning glossed as 'to say to (smbd.)'; the meaning 'to say; to name' is glossed as *s'en-*; present tense stem *s'ei-* [Berger 1998: III, 377] - most likely, a suffixal extension of the simple *s=s-*.

72. SEE
Yasin Burushaski *y'e'c-* (1), Hunza Burushaski *y'e'ec-* (1).

References and notes:


Hunza Burushaski: Berger 1998: III, 477. Present tense stem: *y'e'ʃf-. (In Nagar, cf. also the root variant ye'oc- with plural objects of the hx-class). The compound verb kʰ'il man- [Berger 1998: III, 254] is also glossed as 'to see', but this is only one of the glossed meanings: the more accurate glossing is 'to look, observe, show'.
73. **SEED**

Yasin Burushaski *kῶ�’* (1), Hunza Burushaski *kῶ�’* (1).

References and notes:


74. **SIT**

Yasin Burushaski *hur’t*- (1), Hunza Burushaski *hur’t*- (1).

References and notes:

- **Yasin Burushaski:** Berger 1974: 153. Present tense stem: *hur’t*-f. Meaning glossed as both the static (‘to sit’) and the dynamic (‘to sit down’) verb. Quoted as *hur’t*’sit!’ (imperative) in [Backstrom 1992: 258].

75. **SKIN**

Hunza Burushaski *bət* (1).

References and notes:

- **Yasin Burushaski:** Not attested. For some reason, Berger’s dictionary only lists such words as *gap* ’(raw) animal hide’ [Berger 1974: 144] and *bət*’pelt; leather’ [Berger 1974: 133]; it is not clear if either of them is applicable to humans. In [Backstrom 1992: 245], *bət* is listed as the basic equivalent for ‘skin’.
- **Hunza Burushaski:** Berger 1998: III, 44. Plural form: *bət*-ŋo. The prefixal stem variant in Nagar is =wət, pl. =wət-ŋ. Meaning glossed as ‘skin (of people and animals), leather; shape (that one can take by magic)’. Quoted as Hunza, Nagar *bət* in [Backstrom 1992: 245].

76. **SLEEP**

Yasin Burushaski *daŋ#* (1), Hunza Burushaski *guʧə*- (2).

References and notes:

- **Yasin Burushaski:** Berger 1974: 141. Dubious. The form *daŋ* (according to Berger, borrowed from Khowar) is in itself a noun (‘sleep’), but may be employed in certain idiomatic constructions, e.g. *daŋ duːc’t*- ‘to fall asleep’ (literally = ‘to bring sleep’). However, the static meaning ‘to be asleep’ is not attested as such in the dictionary. See also notes on ‘to lie’.
- **Hunza Burushaski:** Berger 1998: III, 158. Same verb as ‘to lie’ q.v. (its perfective forms are used to denote the meaning ‘to sleep’). The nominal stem *daŋ* ‘sleep’ [Berger 1998: III, 114] is used in various idiomatic expressions (‘to be sleepy’, ‘sleepless’, ‘to go to
sleep'), but not in the meaning 'to sleep' as such.

77. SMALL
Yasin Burushaski =ɛuyun (1), Hunza Burushaski ʒoʃ (2).

References and notes:

Yasin Burushaski: Berger 1974: 139. Quoted as ɛ=ɔyun in [Backstrom 1992: 255]. Cf. also ɛιki 'small' [Berger 1974: 139] (the difference between this word and =ɛuyun is unclear, but it is only the latter form that is recognized as a suitable equivalent for 'small' by Backstrom as well). Cf. also pʰuk, glossed as 'a little (wood), a small (person)' [Berger 1974: 171].

78. SMOKE
Yasin Burushaski tʰas (1), Hunza Burushaski tʰas (1).

References and notes:


79. STAND
Yasin Burushaski cak (1), Hunza Burushaski ca ~ ca-t (1).

References and notes:

Yasin Burushaski: Berger 1974: 136. More precisely, cak is an adjectival form ('standing upright'), and the verbal meaning 'to stand (upright)' is rendered by the compound expression cak =man, literally 'to become/standing'.
Hunza Burushaski: Berger 1998: III, 70. More precisely, the verbal meaning 'to stand (upright)' is rendered by the compound expression ca man- ~ caʃ man- (see notes on Yasin). Polysemy: 'to stand / to stop / to wait'.

80. STAR
Yasin Burushaski as'umun (1), Hunza Burushaski asi'i (1).

References and notes:

81. STONE
Yasin Burushaski *dan* (1), Hunza Burushaski *dan* (1).

References and notes:


**Hunza Burushaski:** Berger 1998: III, 113. Plural form: *da-y-o*. Of all the numerous quasi-synonyms for 'stone' listed in [Berger 1998: III, 608], the only one exclusively translated as 'stone' in the main body of the dictionary is *hando* [Berger 1998: III, 189], which Berger tentatively deduces from *'handay-o* < pl. form of *han dan* 'one stone'. Quoted as Hunza, Nagar *dan in* [Backstrom 1992: 247].

82. SUN
Yasin Burushaski *sa* (1), Hunza Burushaski *sa* (1).

References and notes:


83. SWIM
Yasin Burushaski *miny-a- ~ min’e* (1), Hunza Burushaski *tam* (2).

References and notes:


**Hunza Burushaski:** Berger 1998: III, 418. This is actually the main lexical morpheme in the compound expression *tam d’el- 'to wash, bathe, swim',* where the meaning 'to swim' may be primary (cf. an analogous situation for the verb 'to fly'). Berger suggests borrowing from Shina *tan*, which is possible in the light of this form not representing a primary verbal stem; however, the Shina form itself lacks a proper etymology, and the ultimate direction of borrowing remains unclear.

84. TAIL
Yasin Burushaski *=filan* (1), Hunza Burushaski *=s’umal* (2).

References and notes:


85. THAT
Yasin Burushaski *i-* (1), Hunza Burushaski *i-* (1).
References and notes:

Yasin Burushaski: Berger 1974: 24. Distal deixis forms of the pronoun ‘that’ also function in Yasin as 3rd p. personal pronouns. The forms show numerous variants depending on the agreement class: cf. *ne ~ in* (hm-class sg.), *mo ~ in* (hf-class sg.), *se ~ os* (x-class sg.), *te ~ ot* (y-class sg.), *we ~ u* (hm/hf-class pl.), *ce ~ oc* (x-class pl.), *ke ~ ok* (x-class pl.). These all seem to be combinations of one or two monovocalic pronominal morphemes with various monoconsonantal class markers: the vowel -e, in particular, is segmentable from *n-e, s-e, t-e* etc., as one of these pronominal morphemes, but it is also present in the near deixis pronominal forms (‘this’) as well and is therefore not diagnostic of the meaning ‘that’. The meaning in question is actually represented by the allomorphs *i* ~ *o* (in the VC-type forms) and the zero allomorph (in the CV-type forms); dialectal evidence suggests that *i* is the primary allomorph. Quoted as *se* in [Backstrom 1992: 257].

Hunza Burushaski: Berger 1998: I, 81. As in Yasin, the actual forms show numerous variants depending on the agreement class: cf. *i-n’e ~ in* (h-class sg.), *i-s’e ~ es* (x-class sg.), *i-t’e ~ et* (y-class sg.), *u’e ~ u* (h-class pl.), *i-c’e ~ ec* (x-class pl.), *i-k’e ~ ek* (x-class pl.). These alternations clearly show that *i* is the primary allomorph with the meaning ‘that’ (sometimes alternating with *e*). Quoted as Hunza *i’s’e*, Nagar *e’s’e* in [Backstrom 1992: 257].

86. THIS

Yasin Burushaski *kʰu*- / *gu*- (1), Hunza Burushaski *kʰu*- / *gu*- (1).

References and notes:

Yasin Burushaski: Berger 1974: 24. The complete paradigm is as follows: *kʰe’e ~ kʰin* (hm-class sg.), *kʰom’i* (hf-class sg.), *gus’e ~ kʰos* (x-class sg.), *gur’e ~ kʰot* (y-class sg.), *kʰu’e ~ kʰu* (hm/hf-class pl.), *guc’e* (x-class pl.), *guk’e* (y-class pl.). This shows that the distant deixis pronoun ‘this’ in Yasin is essentially the same as ‘that’ q.v. with an extra morpheme tacked on at the beginning, represented by two phonetically close variants. Tentatively, we segment these variants out as the primary “carriers” of the meaning ‘this’. Quoted as *gus’e ~ gus’e* in [Backstrom 1992: 257].

Hunza Burushaski: Berger 1998: I, 81. The complete paradigm is as follows: *kʰi’u ~ kʰin* (h-class sg.), *gus’e ~ kʰos* (x-class sg.), *gul’e ~ kʰot* (y-class sg.), *kʰu’u ~ kʰu* (h-class pl.), *guc’e ~ kʰuc* (x-class pl.), *guk’e ~ kʰok* (y-class pl.). See notes on Yasin for notes on how the primary morph was selected. Quoted as Hunza *gus’e*, Nagar *kus’e* in [Backstrom 1992: 257].

87. THOU

Yasin Burushaski *un* (1), Hunza Burushaski *un* (1).

References and notes:


Hunza Burushaski: Berger 1998: I, 80. This is the Hunza form; cf. also Nagar *un*, Altit *uj*. Cf. the genitive *g’o*, emphatic form *g’ui*. Quoted as Hunza *un*, Nagar *un* in [Backstrom 1992: 260].

88. TONGUE

Yasin Burushaski =*y’uṇus* (1), Hunza Burushaski =*umus* (1).

References and notes:


89. TOOTH

Yasin Burushaski =m’e (1), Hunza Burushaski =m’e (1).

References and notes:


90. TREE

Yasin Burushaski dra’t (-1), Hunza Burushaski tom (-1).

References and notes:


91. TWO

Yasin Burushaski alt- (1), Hunza Burushaski alt- (1).

References and notes:

Yasin Burushaski: Berger 1974: 27. Specific forms are as follows: alt-iŋ (h-class), alt-a ~ alt-ic (x-class), alt-o (y-class / z-class). Quoted as elfo in [Backstrom 1992: 256].

Hunza Burushaski: Berger 1998: III, 16. Specific forms are as follows: alt-iŋ (h-class), alt-a ~ alt-ic (x-class), alt-o (y-class / z-class). Quoted as Hunza alt’a, Nagar alt’ic in [Backstrom 1992: 256].

92. WALK (GO)

Yasin Burushaski cer’e- (1) / gal- (2), Hunza Burushaski n'i- (3).

References and notes:

Yasin Burushaski: Berger 1974: 137. This is the imperfective stem from which the present, imperfect, and future tenses are
formed. Berger 1974: 137. This is the suppletive past tense stem. Still another suppletive form, used for the rest of the paradigm, is \textit{n}e\textsuperscript{\text{e}}; a detailed description is available in [Berger 1974: 36]. Quoted as \textit{n}e\textsuperscript{\text{e}} 'go!' (imperative) in [Backstrom 1992: 259].


93. WARM (HOT)
Yasin Burushaski \textit{gar}-\textit{um} (1), Hunza Burushaski \textit{gar\textsuperscript{ur}-um} (1).

References and notes:


94. WATER
Yasin Burushaski \textit{cel} (1), Hunza Burushaski \textit{c\textsuperscript{h}il} (1).

References and notes:


\textbf{Hunza Burushaski}: Berger 1998: III, 76. Plural form: \textit{c\textsuperscript{h}il-n\textsuperscript{\text{i}}u}. Polysemy: 'water / sap (of tree)'. Quoted as Hunza, Nagar \textit{c\textsuperscript{h}il} in [Backstrom 1992: 247].

95. WE
Yasin Burushaski \textit{mi} (1), Hunza Burushaski \textit{mi} (1).

References and notes:

\textbf{Yasin Burushaski}: Berger 1974: 24. The possessive prefix is also \textit{mi\textsuperscript{e}}. Quoted as \textit{mi} in [Backstrom 1992: 260].

\textbf{Hunza Burushaski}: Berger 1998: I, 80. Genitive: \textit{mi\textsuperscript{i}} \sim \textit{mi\textsuperscript{ee}}. Emphatic form: \textit{mi-m\textsuperscript{ii}}. Quoted as Hunza, Nagar \textit{mi} in [Backstrom 1992: 260].

96. WHAT
Yasin Burushaski \textit{bo} \sim \textit{be} (1), Hunza Burushaski \textit{be} (1).

References and notes:

\textbf{Yasin Burushaski}: Berger 1974: 26. The two variants are in free variation, \textit{bo} being the more frequent of the two. Also attested in an expanded form: sg. \textit{bo-t\textsuperscript{an}}, pl. \textit{b\textsuperscript{e}-t\textsuperscript{k}}. Quoted as \textit{b\textsuperscript{e} in} [Backstrom 1992: 257].

\textbf{Hunza Burushaski}: Berger 1998: I, 82. Also attested as an extended suffixal formation: sg. \textit{b\textsuperscript{e}-\textsuperscript{s-\textsuperscript{an}}}, pl. \textit{b\textsuperscript{e}-\textsuperscript{s-\textsuperscript{i}k}} 'what, which' [Berger 1998: III, 49]. Quoted as Hunza, Nagar \textit{b\textsuperscript{e}-\textsuperscript{s-an}} in [Backstrom 1992: 257].
97. WHITE
Yasin Burushaski bur-ˈum (1), Hunza Burushaski bur-ˈum (1).

References and notes:


98. WHO
Yasin Burushaski me-n (1), Hunza Burushaski me-n (1).

References and notes:

Yasin Burushaski: Berger 1974: 26. Cf. the interrogative adjective ‘what? which? what kind of?’, formed from the same root: ˈa=me-n (hm-class sg.), ˈa=me-s (x-class sg.), ˈa=me-t (y-class), etc. [ibid.]. Quoted as me-n in [Backstrom 1992: 257].
Hunza Burushaski: Berger 1998: III, 82-83. Plural form is the same as the singular or with an additional suffix: ˈa=me-n. Cf. the interrogative adjective ‘what? which? what kind of?’, formed from the same root: ˈa=mi-n (hm-class sg.), ˈa=mi-s (x-class sg.), ˈa=mi-t (y-class), etc. [ibid.]. Quoted as Hunza mɛn, Nagar mɛn in [Backstrom 1992: 257].

99. WOMAN
Yasin Burushaski gus (1), Hunza Burushaski gus (1).

References and notes:


100. YELLOW
Yasin Burushaski iʂkˈark (1), Hunza Burushaski ʂikˈark (1).

References and notes:


101. FAR
Yasin Burushaski matˈan (1), Hunza Burushaski matˈan (1).
References and notes:


102. HEAVY

Yasin Burushaski **cul-um** (1), Hunza Burushaski **cʰu'um** (1).

References and notes:


103. NEAR

Yasin Burushaski **as'ur** (1), Hunza Burushaski **as'i'ir** (1).

References and notes:


**Hunza Burushaski**: Berger 1998: III, 21. The Nagar form is as'i-r-um. Cf. the derived form as'i-r-um 'near, near by'. Quoted as Hunza, Nagar as'i-r in [Backstrom 1992: 255].

104. SALT

Yasin Burushaski **bay'u** (-1), Hunza Burushaski **bay'u** (-1).

References and notes:


105. SHORT

Yasin Burushaski **gag'an-um** (1), Hunza Burushaski **kʰuť** (-1).

References and notes:

**Yasin Burushaski**: Berger 1974: 144. Plural form: **gag'ay-u ~ gag'an-i ŋu**. Cf. also con 'trimmed; short' (of sleeves, tails, etc.) [Berger 1974: 137]. In [Backstrom 1992: 254], the meaning 'short' is rendered as cʰuť = qṭ 'small (of person)' in [Berger 1974: 139] (i.e. 'short of stature', which is not the required meaning).

The same source also lists ʰaʈ ‘short’ as a synonym, but this word really means ‘short of stature’ (ʰaʈ in [Berger 1998: III, 99; see notes on Yasin]).

106. SNAKE

Yasin Burushaski *tul* (1), Hunza Burushaski *tol* (1).

References and notes:

**Yasin Burushaski**: Berger 1974: 182. Plural form: *tul-*iνc ~ *tul-*iνc. The word susan-uŋ ‘long’ q.v. can also be used in the meaning ‘snake’ (although this is probably not the basic equivalent for this meaning). Quoted as *tul* in [Backstrom 1992: 251].

**Hunza Burushaski**: Berger 1998: III, 428. Plural form: *tol-*o. The word susan-uŋ [Berger 1998: III, 181], with the same root as in susan-uŋ ‘long’ q.v., can also be used in the meaning ‘snake’ (although this is probably not the basic equivalent for this meaning). Quoted as Hunza, Nagar *tol* in [Backstrom 1992: 251].

107. THIN₁

Yasin Burushaski *gil'in-um* (1), Hunza Burushaski *gil'igin-um* (1).

References and notes:

**Yasin Burushaski**: Berger 1974: 145. Plural form: *gil'i-u*. This is ‘thin (1D)’ (applied to cloth, paper etc.).

**Hunza Burushaski**: Berger 1998: III, 153. This is ‘thin (1D)’ (applied to cloth, paper etc.).

107. THIN₂

Yasin Burushaski *bi'en-um* (2), Hunza Burushaski *bi'en-um* (2).

References and notes:

**Yasin Burushaski**: Berger 1974: 134. Plural form: *bi'ey-u*. This is ‘thin (2D)’ (applied to sticks, etc.; also ‘thin’ of people).

**Hunza Burushaski**: Berger 1998: III, 51. This is ‘thin (2D)’ (applied to sticks, etc.).

108. WIND

Yasin Burushaski *tiʃ* (1), Hunza Burushaski *tiʃ* (1).

References and notes:


109. WORM

Yasin Burushaski *kalə'o* (1), Hunza Burushaski *kalə'u* (1).
References and notes:


110. YEAR

Yasin Burushaski *den* (1), Hunza Burushaski *den* (1).

References and notes:


**Hunza Burushaski**: Berger 1974: III, 118. Plural form: *den-iŋ ~ den-miŋ* (Nagar *del-miŋ*). Cf. also *s'ad* 'year' [Berger 1998: III, 369] (borrowed from Urdu); *yoöl* 'a completed period of time; a full year' [Berger 1998: III, 477]. In [Backstrom 1992: 253], the Nagar equivalent for the meaning 'year' is listed as *yoöl*, whereas for Hunza *yoöl* and *den* are posited as synonymous forms (it is possible that the wordlist compiler did not ascertain the exact semantic differences).